1.4.223
a Lesson in the University of The New Covenant
Theodore Cottingham, July 27, 2006 2:20am
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1. This is the time I have waited for, for centuries; centuries, eons of revolutions of not-me going round and round. And who can see the moon swallowed in blood? And "what scriptures foretell this moment and all that is happening? Search them quickly", many will say to others, not even going in for themselves even then when all is wretched around them. I love you all.

2. This is the moment of my appearing in me and many are not ready, strange as it may seem. For what seemeth right unto a man is often the way of death (1), darkness, residual intrigue, not; but that which pondereth has not been, and now too late to change. History could have been so different. I looked for men/women, ones to stand in the gap and make up the hedge (2), pasture go into, and between, back and forth (3), and found none, found one.

3. Now what is seems, but gives way to my/all real. I love you all.

4. This is the now and whoso will taut the bow? And the string is where/who? And what how points to all others, not, but somehow therein, useless not, residual not, still there, imposing his will not, but awaiting me? I love you.

5. Who will go? Who will stay? Who beside the stuff will stay, not in sorrow, but disobedience, thinking they do me a favor?

6. And what now separates men from boys, not; women from girls, not; but my kingdom from what isn't? and seperateth very friends, families, and who can see division (4) promptly destroying that which seemed nice/to fit nicely with the structure/structures of organized propaganda? I love you all.

7. All the things/all things, change at midnight, not; yea even sooner for most/most everything. **The sorrow escalates**. The peace proclaims the savior, not; but that which is me now comes forth *everlastingly* and defeats claims made/perpetuated mythically for centuries, eons long, and short, none.

8. This is the day moment hour and who can stand the gaze of my power/flower, my morning star, the rays of glory/his glory? Who can transcendent be (5) with my all-beloved who now rises to the top, not; in centurious thought, but in/throughout time real, transcendently? I love you all.

9. Who can become that which I am/I've given: all-supply, all-provision (6), all-real?

10. See what I have said/stated/declared in/about my glory coming/here now.
It infuses me rather than doctrine.
It diffuses my light/being, not.
It slows my word-light, not.
It accelerates not in its **wisdom** but gives way to mine.
I love you all.

11. Who can see the stars tame?
What, how, is his name; propaganda none.
I lovest the sores, not; but that which he heals, distributing to the needs of the saints not; but being one wondrously, brings oneness, healing many, all not.
That which I am he is.
Are you me or him, reader-hearer; or you?
Or are we one?

12. All answers/answered, not; but most. I love you all.

13. Process. Dilemma, not. All things in my hand/are of me, not; but taken care of. I love you all. Wantest thou more?

Me and me-not, not; all me/one. Amen.

14. Go in peace that passes all understanding, not; yea yes and amen. No one can incarcerate my beloved. Freed, free, freeing others perpetually/unendingly/eternally. Amen.

15. Joy cometh/speaks in the morning hours, not only, now all time,s throughout all seasons, and never not does, again. Thank you. My voice eternalized/actualized/realized forever.

Me

Footnotes:
1. Prov 14:12 There is a way that seems right to a man, but in the end it leads to death. Prov 16:25 There is a way that seems right to a man, but in the end it leads to death.
2. Ezek 22:30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.
3. John 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

4. Luke 12:51-53 Do you think I came to bring peace on earth? No, I tell you, but division. From now on there will be five in one family divided against each other, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."
5. Isa 60:8 "Who are these that fly along like clouds, like doves to their nests? John 3:8 The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."
6. …
    a. Mat 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. **Ye cannot serve God and mammon.**
    b. Mat 6:25 **Therefore** I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
    c. Mat 6:26 **Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?**
    d. Mat 6:27 Which of you by taking thought can add one cubit unto his stature?
    e. Mat 6:28 **And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:**
    f. Mat 6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
    g. Mat 6:30 **Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?**
    h. Mat 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
    i. Mat 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.
    j. *Mat 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*
    k. Mat 6:34 Take **therefore** no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.